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Gambier Observer, October 05, 1832

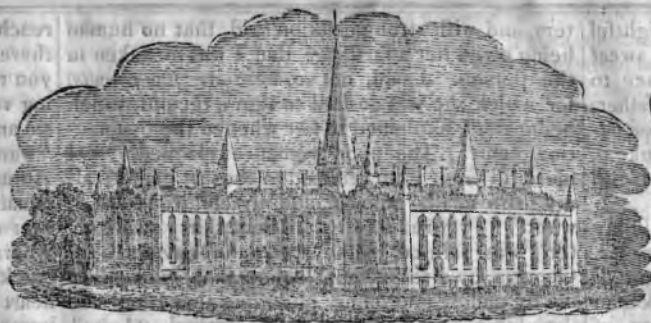
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—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. III.

GAMBIER, OHIO, FRIDAY, OCTOBER 5, 1832.

NO. 4.

REV. M. T. C. WING, EDITOR.

GEORGE W. MYERS, PRINTER.

From the Presbyterian.

THE DEATH OF MOSES.

Deuteronomy xxxiv. 1. 7.

Unearthly light beamed from his eye—
That aged saint—as on Abarim's mount
Erect he stood. The cares of six score years
Had deep, emphatic characters inscrib'd
On his calm visage. Yet, to Nebo's top,
He climb'd with vigor unabated: thence,
With eye undimmed, he view'd “the promised land.”

He thought not now of “the Wilderness?”—
The way of temptations:—the sore distress.—
For his eye was roaming o'er Jordan's tide,
Upon hills, and plains, and valleys wide;
As with prophet's ken, and a heaving breast,
He saw “that Good Land” where the tribes should rest.

Oh he was meek:—

And, “midst the faithless, faithful” to his God.
Jehovah's chosen flock he much had loved,
And Israel's God to Pharaoh's pomp preferred.
For Israel oft his heart with anguish throbb'd,
When they rebell'd against the Lord most high:—
But now, that they were near the wished for Rest,
His soul with holy joy was all replete.

Yet the unbidden tear, the sorrowing tear,
By sweet submission chasten'd, gently flow'd:—
For well he knew the “unadvised” word
Which barred his entrance to that Blessed Home.

Once again he turn'd

To see “the better land:” and, while he gaz'd,
A vision of the future rapt his soul.
By faith he view'd the Christian's Happy Home:
And heard the harps, the heavenly harps:—
The swelling anthems broke upon his ear.
And then, he caught the “still small voice,”
Sweetly inviting.

And his spirit burst from its cumbrous clay,
And soared to the mansions of endless day.

C.

RELIGIOUS.

ASSOCIATION AT ST. MARY'S CHURCH IN CHESTER COUNTY, 1832.

This protracted meeting for extra religious services, commenced on the 7th of August. There were present during the association the following clergymen: Messrs. Reynolds, Ridgely, Morgan, Mintzer, Kirke, Stem, Clemson, and the Rector. The order of the services performed was as follows: prayer meeting by the clergy at half past eight o'clock in the morning, which continued about an hour. Then a short intermission. Public service at ten o'clock, with a sermon, followed by an exhortation and prayer, by another clergyman. Then an intermission of an hour. Then prayer meeting, and after a short intermission public worship, &c. as in the morning. In every instance the service of the Church as prescribed by the liturgy of the Protestant Episcopal Church was conformed to. On the second day, an unusual solemnity seemed to pervade the congregation, which continued and increased till the close of the association, the fourth day about noon.

Such was the distress manifested by many who attended on this occasion, that it was deemed expedient to appoint a meeting for such as had been recently awakened to the importance of attending to their own salvation. Upwards of sixty met, besides a few pious people. Never did the writer of this article behold an assembly which exhibited deeper-toned feeling, and more sober conviction.

Nothing extraordinary was said to excite passion, or to call forth the expression of feeling; and yet all present gave vent to their sensibility by sighs or sobs, or tears. The pious wept for joy to see sinners returning from the error of their ways, and the awakened, because of the enormity of their sins, and of the depravity of their hearts; of neither of which till now had they but very inadequate views. It ought also to be noticed that several old professors of religion, who insensibly to themselves, had sunk into a Laodicean state, were revived from their languishing, and that backsliders were reclaimed.

On the second of September following, the Lord's Supper was administered. Upwards of thirty communicants were added to the church. Many others would have participated in this high Christian privilege, but for their deeply-felt apprehension of their own unworthiness. Three adults were baptized between the association and the communion, and several others have made application for this initiatory Christian sacrament.

Objections have been advanced against these protracted meetings, because of the excitement produced on such occasions, and on account of the neglect of worldly business, to which many persons are tempted, during their continuance. With regard to the objection founded on excitement, it may be remarked, that it is necessary to enable us to undertake, and to attain almost any object which is deemed valuable, even for this present world. And shall it be said, that to attain that object, which is more important than all others besides, men are not to be under the influence of legitimate excitement? For what purpose has God implanted affections in our constitution? Is it that they may be excited by temporal objects, and that they may be prostituted to perishing gratifications? No: He has placed them within us, that they may be excited by the contemplation of his character, and that loving Him supremely we be strongly, yet cheerfully constrained to do His will, or in other words, to attend to our own salvation, as the chief business of our earthly lives. He, therefore, who is opposed to excitement, legitimate excitement drawn from the truths of divine revelation, on the subject of religion, has to no good purpose studied the character of man, in his present state, nor has he become intimate with the operations of his own bosom, nor with the record of divine truth.

As to the objection drawn from the neglect of their worldly business, to which many are tempted by such protracted meetings, we will only remark, that God required his ancient people of Israel to attend three times a year at the place which he should choose, and that on these occasions, the people were required to abstain from their worldly business, and give their whole attention to his service. Now if so much of the time of the children of Israel was to be devoted exclusively to the service of their God, where is the impropriety of calling upon our people to spend a few days, and only once a year, in attending on the preaching of the Word, which has always been the great instrument used by the Lord to awaken, to convert, to sanctify and save the souls of sinners? Men whose hearts are more attached to this world than the next, may raise this objection: but I hope it never will proceed from the lips of a follower of Jesus Christ.—*Episcopal Recorder.*

From the Sunday School Journal.

LUTHER-ANA

AN EXAMPLE OF LUTHER'S FAITH.

When Luther's little daughter, Magdalen, was lying in her last struggles, and was about to die, the father fell upon his knees by the bed-side, and prayed that God would save her. Then she breathed her last, and slept in her father's arms. The mother was in the same chamber but further from the bed, by reason of her grief. Luther himself repeated these words again and again. “I would fain keep my child, if, such were the Lord's will, for I do indeed greatly love her. Yet the will of the Lord be done! For her nothing better could happen.” While she was yet living, he said to her, “Dear daughter, thou hast still a Father in heaven; thou art going to Him now.” When she was laid in the coffin he said, “Thou, dear little Magdalen, how well is it with thee! Ah, dearest babe! thou shalt rise again, and shine like a star, yea like the sun!—and I am indeed joyful in spirit, though very sad as to the flesh. Flesh cannot bear it, for the parting is painful above measure. The wonder is, that, though we know she certainly sleeps in peace, and that all is well with her, we should still grieve.”

When the people came together to assist in the interment of the corpse, and according to custom testified to Dr. Luther their sympathy, he said, “You should be glad! I have sent a saint to heaven, yea a living saint! O that we may have such a death! Such a death I would this moment welcome!” Then said one, “Yes, it is so indeed, and yet we would be glad to keep our friends.” The Dr. replied, “Flesh and blood are flesh and blood. I am glad that she has passed over. I have no grief but of the flesh.” When the corpse was let down into the grave, he said, “There is a resurrection of the body!” And when they came back from the burial, he said, “My little daughter is now well cared for, both in body and soul. We Christians have no cause to repine. We know that it must so be, and we are most certainly assured of eternal life, for God, who cannot lie, hath promised it to us, for his Son's sake.” “If my daughter,” said he at another time, “could come back to life, and bring along with her a whole kingdom, I would not have it so. O, she has made a blessed escape!”

HIS VIEWS OF DEATH.

As at this time we are surrounded by perils of death, and as death is now reaping a great harvest of men from the earth, it is highly important that we should look this enemy boldly in the face, and form right notions of him, according to God's word.

Death is one of those enemies whom all the world fears and dreads. There is, in truth, no emperor nor king, be he ever so high and mighty, who can withstand him. They must all grapple with him, whether great or small, young or old, rich or poor, noble or ignoble, and be all overcome by him. Against this there is no means, counsel, nor help which can avail. How, then, can we act so as to escape him, and be unconquered by him?—If you would escape from his prison safe and sound, let go your own good works, but at the same time turn and see what works Christ hath done for you. He it is who, by his own death, has overcome death for us. If we believe in him, we may indeed die a temporal death, and lie buried and consumed; but our temporal death is an entrance to eternal life. Moreover, the death which we endure

is not really death, that is, it is no longer frightful death, but a *scorning* death, yea rather a sweet slumber, and, in a word, a blessed entrance to everlasting joy and delight. So the aged father, Simeon, on the eve of departure, sang, "*Now lettest thou thy servant depart in peace*," &c. (Luke ii. 20.) Hence it appears, that to us Christians death is not terrible, but comfortable.

If an experienced and famous doctor should say to a patient who lies ill of a pestilential disorder, "I will give you a certain cure for this plague, if you will only follow my advice," and the sick man should answer, "Away with it, I want none of your physic; I would rather die than take your physic," every body would consider such a patient mad, and would say, "Then you must die, if you refuse such a physician." But are not we acting in the same way? Death comes among us, and snatches one away to day and another to morrow. This happens under our very eyes; still we heed it not, and consider not who can help us, and arm us against death, and enable us to escape his power. O that the blessed God would give us grace to believe in Christ as our helper and Saviour from death, that we may in him have eternal life!

EDUCATION IN GERMANY.

M. Cousin who was sent last year into Germany by the French government, with a special mission to inspect the state of education, has communicated the result of his observations to M. de Montalivet, minister of public instruction and worship. As soon as he entered Germany, M. Cousin was surprised to see, that as soon as the children had got out of their *Lesebuch*, or first reading-book, the books put into their hands were the Scriptures in Luther's translation, the Catechism, and a history of the Bible. "These three books (he says) form the ground of popular instruction, and every wise man will be glad of it; for there is no morality for three-fourths of mankind except in religion.* The great religious monuments of nations are their serious reading-books; and I have always regarded it as a public loss, that in the sixteenth century, or at the beginning of the seventeenth, where the French language was still natural, flexible, and familiar to the last degree, some great writer (for instance Amiot) did not translate the Holy Scriptures. Such would have been an excellent book to put into the hands of youth. While the translation of Sacy, meritorious as it is on other accounts, is diffuse, and feeble, that of Luther, which is masculine and spirited, circulating throughout all Germany, and being put almost from the cradle into the hands of the people, has done much towards developing the spirit of Christianity, as well as true civilization. The Holy Scriptures, with the history of the Bible which explains them, and the Catechism which is a summary of them, ought to form the library of youth, and of primary schools.—*Lon. Chr. Guar-*

* M. Cousin probably means, that literature is only accessible to a small portion of the community. We will not stop to criticise on the passage, only observing, that any mortality must be of little worth that is not founded on religion.

JOHN REYNELL.

In a copy of the memoirs of the life of Anthony Benezet, derived from the library of a gentleman now deceased, the subjoined instructive and affecting incident was found related in manuscript connected by an *asterisk* with the name of John Reynell, where it occurs in the above mentioned work.

This John Reynell was at one time almoner to Joshua Crosby, a Jamaica merchant, who left three hundred pounds to be distributed among poor widows of Philadelphia. After Crosby's death, Anthony Benezet was applied to for a list of suitable object of this charity, and furnished one which was adopted. I was at that time an apprentice to Mr. Reynell, and it fell to my lot to pay the moneys as apportioned among them. In performing this duty, circumstances took place which made a very strong impression on my mind. One of the persons resided in Chesnut street, and kept a small huckster's shop: it was in the month of March.—On inquiry for her she appeared, and asked what I wanted with her? To this I replied, that I had a small sum of money to pay her. She burst into

ters, and with strong emotion said, that no human being owed her a farthing; that I was mistaken in the person. I said, not so, here are *five pounds*, for which she was desired to sign a receipt, which being read, explained to her whence the benefaction came. The poor woman exclaimed, "O! merciful God, I am reduced to the last penny; all my little affairs are sold, and my children, are in want." I retired hastily. About thirty years after I was saluted in the streets of Savannah in Georgia, by a respectable looking man, who called me by name; and on my observing that I had not the pleasure of knowing him, he replied, "I shall never forget you. You once paid my mother five pounds, part of a legacy to poor widows left by Mr. Crosby, and my mother has often told me that that small sum had enabled her to keep her children together, and to fit me for the sea, and now I command that fine ship," then in view.—*The Friend*.

From the Episcopal Recorder.

ADDRESS TO FEMALES, ON DOING GOOD.

My dear Female Friends:—It is upon the subject of doing good that I presume to address you. Fain would I hope that you are already engaged in this delightful employment, and that instead of becoming weary, you are saying, "through Christ strengthening us we can do all things." Much, to be sure, has already been done by the female part of society, to extend the borders of the Redeemer's kingdom, but has any one done all that is in her power to do? has enough been done by prayer, by precept, by industry, by speaking often to one another? Has a sufficient number of societies been formed? could not one more individual be prevailed upon to join some charitable society? The *mite* of one member may be the means of saving a soul. The industry of some half-hour in every day, that is now wasted in the course of a year, would gain the cost of many Bibles. O awake, put on the strength of exertion and improve every moment of your time. Let no precious hours on which hang the fate of thousands be squandered away in idleness and levity. Let not sleep, that still thief of time, be longer indulged than is necessary to recruit tired nature. If the Sun of Righteousness has condescended to shine into your hearts, let not the blush of rising day dawn unseen, but be up and doing. Let your hymn of praise and ardent prayer be witnessed by every rising sun, and by its first rays, evince your love for the word of God, by reading a portion from that blessed book. The Bible to the Christian is better than a life-guard to the king, as his worst enemies are those of his own household. This guide to heaven is absolutely necessary in this world of sorrow and trial. Let one of your morning resolutions be like Edward's, never to do any thing but what you would wish you had done when you come to die; never to act as if you were any way your own, but entirely and altogether God's. O then be his servants, his willing subjects as well as his daughters, for you are not your own. Yes, sister Christian, you have been bought with a price, and added to this right of God's to you, you have given yourself away to him. Be his then unreservedly, be ambitious to be a polished corner-stone in the spiritual temple; let your light shine forth with renewed lustre by obeying all the commands of your Divine Saviour. Remember that your Saviour is your king and your judge, to whom we must give account for every deed done in the body, whether it be good or whether it be evil.

Ladies, old and young, may be eminently useful in their day and generation. We rejoice that in a degree many are so: but both men and women can do more than they have done; more can be done by prayer and example! Ye daughters of Zion, are you sincerely anxious to do more for God? Is any one mourning for want of opportunity to serve God? To such an one I would say, all things are ready. Your first work is to go to God in more ardent prayer: say to him, "Lord thou hast given me a heart, give me strength and employment." Ask yourself what you would do, were you to finish your earthly course the present year, and the answer would tell you of much which remains undone. Be assured that God requires us first to do the work placed before us, before we

reach forward for more. Allow me to ask, Is there nothing to do for God in the family where you reside? Does no careless sinner need a warning voice and repeated solicitations to repent of sin and go to Christ? Our Lord commands us to "warn every one, speak often one to another." An unconverted soul in a Christian family is of equal value with one in a heathen land. Did you ever make business of doing all your duty to such a person Whether young or old, rich or poor, black or white: did you ever pray with all your heart and labor with all your might for such an immortal soul, whether it was your husband, your child, your father or mother, your brother or sister your friend or enemy, your acquaintance or servant? Happy are you if you have thus been obedient and faithful. But let me farther ask, Do none of these need your reproof, your correction, your instruction in righteousness? Do they not need to be stirred up to activity in doing good? Surely Christians ought always to be planning and executing schemes for usefulness. Are those duties performed by you, Christian sister? Continue then in well-doing. Are you faithful to your neighbors, associates, your company, and occasional visitor? Are you faithful to your God? This is a solemn question. Forget not that it is the Christian's duty to obey, though he may often offend.

If you wish for more work, I would say, let not your pen be idle; write to your acquaintance such letters as they need, and such as would be calculated to do them good, remembering to pray for a blessing on them. For your own advantage and growth in grace, I would recommend that you keep a journal of your feelings and the interesting events of your life, also of profitable reading and conversations. "'Tis greatly wise to talk with our past hours, and ask them what report they bore to heaven and how they might have borne more welcome news." Will any one here complain of want of time? There is no need of complaint. Idle conversation, jesting, unnecessary visiting, give wings to much of our time, which would be far more profitable if spent in writing letters and journals.

Ladies are authorised to missionate in certain spheres, and if you go with good motives, your labors will be blessed. You may visit the suburbs of the city and find all the needy. You may learn who have not Bibles, and carry them this precious volume accompanied with religious tracts. Perhaps in some high garret you would find those who never heard the interesting story of a Saviour; then you would have enough to do. Perhaps too in some cellar you might carry the light of life, and be the means of saving souls. Such walks would be walks of usefulness; they might cause the widow's heart to rejoice, and rescue the fatherless ones from ignorance and sin. In such walks you might find many who could not decently visit the house of God for want of clothes, then your charities might assist. In such walks you would have access to many with whom to converse. If any professor of religion should not thus delight in doing good, and should not covet such opportunities of imitating our Saviour, and say it is the minister's duty, can such be in a right spirit? Christian, great responsibility rests upon you, the broad road is full; can you not direct them to the path to heaven? You should lose no opportunity to heal the sick, comfort the afflicted, and instruct the ignorant. Some are exerting every faculty, straining every nerve for the promotion of Zion's interest, and will any of you remain uninterested? If you are Christians, you cannot. The prospect for doing good is not confined; an extensive field presents itself to our view, wherever we turn our eyes. Were we possessed of all the accomplishments, all the splendor of this life, and had all the riches in this world, they would not afford a pleasure worthy to be compared with the heart-felt satisfaction derived from relieving the distress of our neighbors, in doing good to souls, in glorifying God by promoting the cause of Christ in the world. Let us then be the Lord's and give of our substance liberally, cheerfully, and prayerfully.

But let not those be cast down who have no property, such may do much in other ways. If the

Lord would not despise the widow's mite, he will accept your will for the deed, if accompanied with prayer for those whom you would relieve were it in your power. Remember that private devotion is public usefulness, and God often blesses the weakest means of his feeblest children to the awakening of sinners. From this ye worldly poor, but rich in faith, be encouraged to speak for God at all times: let sinners discover what you feel for their souls. O entreat of them to give their hearts without delay and prepare for death, judgment and eternity. Let your motto be, "if I cannot do one thing I will do another for my Divine Master."

To those females of more influence I would say, be burning and shining lights; make your study and inquiry how you can do most for God; how you can best serve your king? Endeavor to win souls to Jesus; make it your pleasure to do your duty and deny self. Let your influence and your affluence be sanctified; let your all be consecrated to the best of causes. You who are mothers inspire your daughters with zeal and love for good works, and if after the private missions of a day, they wish to enlist for life, and have such opportunities presented them, let them go. Encourage them to traverse the mighty deep, to visit the land of strangers, to glory in the warfare of the cross, to die doing good to poor heathen, saying, "not unto us, not unto us, O Lord, but to thy name be all the glory." Forbid them not to listen to their sister in India, who says, "never let it be said that any of you hindered your husbands from entering this vineyard of your Lord." Be you rather excitors of them in it, seeing you have such opportunities of working with them for God. "I am weary," said the ambitious Cornelia, "of being Scipio's daughter, do something, my sons, to style me the mother of the Gracchi." It is a laudable ambition to wish to be the mother of missionaries and martyrs of Jesus; and let me inreat you, Christian matrons, to promote the cause of missions, by encouraging the daughters of Zion to go, where God calls them to go. What is the separation from the dearest friend for a few years, compared with the loss of one soul for a long eternity that might be saved by such a separation? Did our much loved Mrs. Newell ever regret leaving her native shores? Did her affectionate mother ever regret it? Although blasted in her prospects, has not Harriet Newell done more good than though she had remained in her native country?

To do much good we must overcome many obstacles, meet with many hardships, go through good and evil report, be diligent in business, live near to God, and resolve to spend and be spent in his service; his service is a very rich reward, and O glorious hope, if we do this, we shall receive, though unmerited, everlasting life.

P.

GERMAN VIEW OF TEMPERANCE SOCIETIES.

We have no doubt that our readers will be pleased to learn how the temperance reformation is regarded on the continent of Europe. The extracts which we subjoin are from a periodical of Germany, (the *Kritische Prediger-Bibliothek*), conducted by Dr. Roehr, Chiet Court-preacher of the Grand-duchy of Saxe-Weimar, and General Superintendent and Ecclesiastical Counsellor. He is so far from being a fanatic, that he is a leader of the semi-deistical theologians in that country. The article was published late in the year 1831.

"It is right that we should turn the attention of Germany to an institution which has become popular in the free states of America, and at a latter period in Scotland, which has for its end nothing less than to banish entirely the propensity to drunkenness, and thus to give society a new and youthful character of freshness, free from the alloy of those human passions which as yet form the principal source of vice and misery among so many millions of our fellow men. It will be worth while for the observer to look at an institution which, next to the introduction of Christian truth, can exert a more immediate and beneficial influence in elevating and civilizing the lower classes, than any which has ever existed. The means which in less

than three years have succeeded in accomplishing its marvelous spread merit close attention. These means acquaint us with a mechanism set in motion by a people freed from all bonds which are against nature, and totally independent of government or public ordinance; which latter causes are usually crippled in their action, and seldom reach their object."

The correspondent proceeds to give a detail of the measures which have been successfully used in America and Scotland for the suppression of intemperance. These are so familiarly known to our readers that we need not translate the passage. After mentioning the pleasing fact, that on the 4th of January, 1829, the Legislature of New York suspended their legislative duties in order to attend a meeting, in a Christian church, of a temperance society, the writer adds: "In the view of a wise man, how paltry are all the pompous festivals of Romish orders, the jubilees of superstition among the ancient nations of Europe, when compared with this celebration—(simple indeed, yet breathing the purest religion) of the young republicans of America!" We fear that the religion of America looks purest at a distance, and that we are not all that we are thought to be by admirers of our institutions on the other side of the water. Yet the sentiment shows that we lose no credit abroad by doing what is right, even though we have no trans-atlantic precedent.

The writer proceeds: "O that my beloved country, so susceptible of all that is good, might soon copy with zeal the great example! Middle and Northern Germany greatly need this moral reformation. Only let state functionaries with their pitiful decrees keep their hands off. Their meddling could only mar the good cause."

Dr. Roehr adds to this communication: "Let him who reads attend! The kingdom of Saxony has the honor of having followed North America and Britain, by first establishing on Germany ground a temperance society; and a Prince of her royal house has so highly esteemed it, as to place himself at its head. Is there any country of Germany which will fall behind, and undervalue an attempt to accomplish in the safest and surest way the moral regeneration of the German people?"

GRATITUDE OF A CONVERTED SOLDIER TO SUNDAY-SCHOOLS.

After a sermon in aid of the Sunday-schools at Leeds, a soldier was observed to put a guinea into one of the plates. So large a sum from one in his circumstances excited the attention of the collector, who took it for granted that it was a mistake, and that a guinea was given where probably a shilling, or even a smaller sum, was intended. Under this impression he called the man, and told him of the supposed mistake. The soldier mildly but firmly said, that he had committed no mistake, that he had come with the intention of giving the guinea, that it was the result of the saving of many weeks, and that it was given in pursuance of a resolution which he had made under very particular circumstances. This statement excited still more the attention of the Collector; and at his request, the soldier went, after the service was concluded, to the vestry-room, where he related the following account of himself: He had been, in the early part of his life, educated at a Sunday-school, where, among other religious instruction which he received, he was taught most of the collects used in the book of Common Prayer. Some time after leaving school, he entered the army as a private soldier; here his course of life became so much altered, and he mixed so much with and adopted the habits of men who had no religious feeling, that he soon lost all that he once possessed. In this way he went on for several years; his early impressions of religion becoming more and more faint, until at last they were nearly worn out. In the progress of his service, he was engaged in one of the great battles in which our army had met the enemy, and was most severely wounded; the shock deprived him at first of all sensation; but, when that returned, he found himself stretched on the field, so severely wounded as to be unable to move. The thought of death now came upon him, and brought with it the trembling re-

collection of the life which he had led, and of his unfitness to appear in the presence of God. He tried to pray; but, so long had prayer been neglected, that he could not remember any that he had ever said. At last he brought to mind one of those collects which he had committed to memory when a boy at the Sunday-school: it was an humble supplication to the Lord for mercy; he repeated it with earnestness and fervor, and found his mind more at ease. Assistance soon after came, and he was removed from the field. He recovered; and, from that hour, became an altered man. In gratitude to God for the mercy which he had found, he resolved to give the first guinea that he could save out of his pay, at the first sermon which he should hear preached in aid of Sunday-schools.—*S. S. Jour.*

THE STREAM OF LIFE.

The annexed beautiful extracts are taken from a sermon preached by the loved and much lamented HEBER, a short time before his departure for India.

"Life bears us on like the stream of a mighty river. Our boat, at first, glides down the narrow channel, through the playful murmuring of the little brook and the winding of its grassy border. The trees shed their blossoms over our young heads, the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us—but the stream hurries on and still our hands are empty.

"Our course in youth and manhood is along a wider and deeper flood, amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry passing before us—we are excited by some short-lived disappointment. The stream bears us on, and our joys and our griefs are alike left behind us. We may be shipwrecked, but we cannot be delayed; whether rough or smooth, the river hastens towards its home till the roar of the ocean is in our ears, and the tossing of its waves are beneath our feet, and the land lessons from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants until of our further voyage there is no witness save the infinite and eternal.

AFFLICTIVE DISPENSATION.

"What! shall we receive good at the hands of God, and shall we not receive evil."—Job ii. 10.

A stranger the last Sabbath appeared in the pulpit of the Rev. Mr. Dunbar in McDougal street in this city, and preached from the text repeated above. There was a thrilling energy and impressiveness in his voice and manner that seemed to reach the hearts of the audience—a feeling sense of his subject, if we may so speak, that gave an air of solemnity and reality to all he uttered. His sermon was a powerful,—because sincere and heartfelt,—justification of the ways of God in worldly bereavements.

In the evening, the Rev. Mr. Dunbar alluded to the circumstances under which the stranger had addressed his audience; they were substantially these:—

The Rev. Mr. Riddle, which is his name, arrived in this country from Europe about three weeks since, blessed with a beloved wife and seven children. About a week ago his wife died after having become the mother of their eighth child. He is now in a strange land with eight small children, one of them an infant, bereaved of her whose kind hand and tender voice should have guided and fostered their early years.

Now see what christianity can do! Under this great and incalculable loss the husband and father can say:—

"What! shall we receive good at the hand of God, and shall we not receive evil?"—*Youth's Companion.*

As the fly, that plays about the candle, doth often burn its wings at last; so the chistian that parleys with temptations, is in danger of having the wings of his soul so shortened by the fiery darts of the devil that he will not be able to rise again towards heaven, 'till God shall give him renewed affections.

INTERESTING ANECDOTE.

It is frequently remarked that the most laudable deeds are achieved in the shades of retirement; and to its truth history testifies in every page.—An act of heroism, or philanthropy, performed in solitude, where no undue feelings can effect the mind, or bias the character, is worth to the eye of an impartial observer, whole volumes of exploits displayed before the gaze of a stupid and admiring multitude. It is not long since a gentleman was travelling in one of the counties of Virginia, and about the close of the day stopped at a public house to obtain refreshment and spend the night. He had been there but a short time before an old man alighted from his gig, with the apparent intention of becoming a fellow guest with him at the same house. As the old man drove up he observed that both shafts of his gig were broken and that they were held together by withs formed from the bark of a hickory sapling. Our traveller observed further, that he was plainly clad, that his knee buckles were loosened and that something like negligence pervaded his dress.—Conceiving him to be one of the honest yeomanry of our land, the courtesies of strangers passed between them and they entered the tavern. It was about the same time an addition of three or four young gentlemen was made to their number most if not all of them of the legal profession.—As soon as they became conveniently accommodated, the conversation was turned by one of the latter upon an elegant harangue which had that day been displayed at the bar. It was replied by another, that he had witnessed the same day a degree of eloquence, no doubt equal, but that it was from the pulpit.—Something like a sarcastic rejoinder was made to the eloquence of the pulpit; and a warm and able altercation ensued, in which the merits of the christian religion became the subject of discussion. From six o'clock until eleven, the young champions wielded the sword of argument adducing with ingenuity and ability every thing that could be said pro and con. During this protracted period, the old gentleman listened with all the meekness and modesty of a child, as if he was adding new information to the stores of his mind; or perhaps he was observing with a philanthropic eye the faculties of the youthful mind, and how new energies are developed by repeated action or perhaps with patriotic emotion, he was reflecting upon the future destinies of his country, and on the rising generation, upon whom those destinies, or most probably with a sentiment, of a moral and religious feeling, he was collecting an argument which (characteristic of himself) no art would be able to elude, and no force to resist.

Our traveller remained a spectator and took no part in what was said.

At last, one of the young men, remarking that it was impossible to combat with long and established prejudices, wheeled around, and with some familiarity exclaimed, "well my old gentleman, what think you of these things?" If, said the traveller, a streak of vivid lightning had at that moment crossed the room, their amazement could not have been greater than it was with what followed. The most eloquent and unanswerable appeal was made for nearly an hour by the old gentleman, that he had ever heard or read. So perfect was his recollection, that every argument urged against the christian religion, was met in the order in which it was advanced. Hume's sophistry on the subject of miracles, was, if possible, more perfectly answered than it had already been done by Campbell. And in the whole lecture there was so much simplicity and energy, pathos and sublimity, that *not another word was uttered.* An attempt to describe it, said the traveller, would be an attempt to paint the sun-beams. It was immediately a matter of difficulty and inquiry who the old gentleman was. The traveller concluded him to be the preacher from whom the pulpit eloquence had been heard. But no, it was JOHN MARSHALL, Chief Justice of the United States.—*Winchester Republican.*

CHINESE STATE RELIGION.

The religion of China, like that of America, depends on voluntary contributions. The state enforces nothing of a pecuniary nature, nor exacts

any tithes from the people. The state in China may be said rather to tolerate religion than to establish it. The state tolerates Laoukennism and Buddhism—with a little unproselytizing Mohammedanism; but it endows none of the three. Confucianism is not religion. It is merely a system of ethics and petty etiquette. Christianity is the only religion that is interdicted by the state, and by popular feeling, for it gives no quarter to idols; it does not sanction concubinage; it denies human merit; it requires for the Deity the homage of the heart. It tolerates neither idolatry nor vice; and therefore it is obnoxious. But while the Chinese, priesthood is unendowed, there is in a lower sense, a State religion. The governor himself went in person a few days ago, about twenty miles down the river, to worship before an idol called god of the Southern Sea. The magistrates of China are the priests of the State, and they offer incense without any additional fee.

The officers of Government, individually, are occasionally perfect zealots for the national religion. At Macao, there have of late, been great doings in behalf of the "Queen of Heaven."—After these doings were originated by the Port Admiral, who commenced the subscription by a hundred pounds sterling. It increased to eleven thousand dollars. Public officers, hong merchants, rice mongers, house builders, small grocers, farmers, gardeners, &c. &c., men, women and children, with a hundred pounds or penny subscriptions, all emulated each other, as in the prophet Jeremiah's days, in behalf of the "Queen of Heaven." Intense zeal was manifested. The temple on the rocky promontory at Bar-fort, has from the ruins of delapidated brick risen afresh, in a new and imposing front of granite.

After this dedication had taken place, all sorts and conditions of men, women and children, for eight or ten days successively, crowded in procession, with gongs, drums, cymbals, lutes &c. sounding; streamers, flags, &c. waving, rushing on broiling in the sun, to offer incense to the "Queen of Heaven." Goats, pigs, pastry, fruit, flowers, and wine, were collected by all hands, and afterwards carried in noisy procession. Young women, dressed in court style, were carried on tables as nymphs of the forest. This "Queen of Heaven" was, according to tradition, about 600 years ago a young woman named Lin, in the province of Fokien. We forgot to mention that the virgin Lin, although deified before the accession of the reigning family, was by them raised to the style of Heaven's Queen.

Late accounts from Nanking, state that the Emperor has deified another virgin, who during the Sung Dynasty, having spent her fortune on an embankment to keep out the tide from a certain district, which when nearly completed, was carried away by an influx from the sea—with grief and vexation, threw herself into the current and was drowned. But the inhabitants, who have cherished the tradition, have of late begun to sacrifice to her, when distressed by similar occurrences, as that which caused her death; and they declare to the local government, that they have at such times, seen luminous appearances which indicated the presence of a divinity. The governor, Tseang late, of Canton, had reported the affair to his Majesty, and obtained an imperial patent to allow the people to erect a temple, and pay her divine honors. On such occasions, superstition impels the people to lavish money with great profusion.—*Canton Register.*

SCRIPTURE ILLUSTRATIONS.

Matthew iii. 7.—But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, Oh generation of vipers! who hath warned you to flee from the wrath to come?

An irreligious young man went to hear Whitefield, who took the above passage for his text: "Mr. Whitefield," said the young man, "described the Sadducean character; this did not touch me,—I thought myself as good a Christian as any man in England. From this he went to that of the Pharisees. He described their exterior decency, but observed that the poison of the viper rankled in their hearts. This rather shook me.—At length, in the course of his sermon, he abruptly broke off, paused for a few moments, then burst

into a flood of tears; lifted up his hands and eyes, and exclaimed, 'Oh my hearers! the wrath to come! the wrath to come!' These words sunk deep into my heart like lead in the waters. I wept, and, when the sermon was ended, retired alone. For day and weeks I could think of little else.—Those awful word would follow me wherever I went, 'The wrath to come! the wrath to come!' The result was, that the young man soon after made a public profession of religion, and in a short time became a very eminent preacher.

Matt. vii. 20.—Wherefore by their fruits ye shall know them.

A gentleman lately deceased, who was eminent in the literary world, had his mind in early life deeply imbued with infidel sentiments. He and one of his companions of the same way of thinking often carried on their conversation in the hearing of a religious, but illiterate countryman.—The gentleman having afterwards become a serious Christian, was concerned for the countryman, lest his faith in the Christian religion should have been shaken by their remarks.—One day he took the liberty to ask him, whether what had so frequently been advanced in his hearing had not produced this effect upon him? "By no means," answered the countryman; "it never made the least impression on me." "No impression upon you!" said the gentleman; "why, you must know that we had read and thought on these things much more than you had any opportunity of doing." "Oh yes," said the other, "but your conversation plainly showed me, that you had never read nor thought much on your Bible: and besides, I knew also your manner of living: I knew, that to maintain such a course of conduct, you found it necessary to renounce Christianity."

Matt. x. 28.—And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.

Anaxarchus the philosopher, having sharply reproved Neroceon, and being ordered by him to be beaten to death with iron mallets, said, "Strike, strike on; thou mayest brake in pieces this vessel of Anaxarchus, but Anaxarchus himself thou canst not touch." So Socrates is reported to have cried out, when persecuted: "Amyntas and Meletus," said he, "can kill me, but they cannot hurt me."

Matt. xi. 3.—Art thou he that should come, or do look for another?

At a solemn disputation which was held at Venice in the 17th century, between a Jew and Christian, the Christian strongly argued, from Daniel's prophecy of the seventy weeks, that Jesus was the Messiah whom the Jews had long expected from the predictions of their prophets. The learned Rabbi who presided at this disputation was so forcibly struck with the argument, that he put an end to the business by saying, "Let us shut up our Bibles, for if we proceed in the examination of this prophecy, it will make us all become Christian."

DARLING LUST.

Gen. Burn, in recording his experience, says: "One Lord's day, when I was to receive the sacrament, before I approached that sacred ordinance, my conscience so keenly accused me on account of this beloved idol, (playing at cards,) that I hardly knew what to do with myself. I tried to pacify it by a renewal of all my resolutions, with many additions and amendments. I parleyed and reasoned the matter over for hours, trying, if possible, to come to some terms of accommodation, but still the obstinate monitor within cried out, 'There's an Achan in the camp; approach the table of the Lord if you dare!' Scared at the threat, and yet unwilling to part with my darling lust, I became like one possessed.—Restless and uneasy. I flew out of the house to vent my misery with more freedom in the fields under the wide canopy of heaven. Here I was led to meditate on the happiness of the righteous, and the misery of the wicked in a future state.—The importance of eternity falling with ponderous weight upon my soul raised such a vehement indignation against the accursed thing within, that crying to God for help, I knelt down under a hedge, and, taking heaven and earth to witness, wrote on a piece of paper with my pencil a solemn

vow, that I never would play at cards, on any pretence whatsoever, so long as I lived. No sooner had I put my name to that solemn vow, than I felt myself another creature. Sorrow took wings and flew away, and a delightful peace succeeded. The intolerable burden being now removed from my mind, I approached the sacred table of the Lord with an unusual degree of pleasure and delight. This was not my only idol. I had many others to contend with. But while I was endeavoring to heal my wounded soul in one place, ere I was aware sin broke out in another."—*Sunday School Instructor.*

THE WAY OF THE NEGLECTER.

The way of the wicked seduceth them.—Prov. xii. 26

We place this first because it is the general forerunner of all evil; the path which deludes more souls to destruction than all the other ways of sin put together. In this way God is forgotten; the Saviour's love is slighted; the Sabbath and all its privileges, and the immortal soul left to perish in sin. In this way, the gay, ambitious youth and the vain, thoughtless, although they knew and feel something of the solemnities of heaven and hell, salvation and eternity, still drown the voice of conscience, by some delusive procrastinating resolution of future repentance and reformation.—Let us, say they in their hearts, let us enjoy a little longer the gaieties and pleasures of youth, and in more mature years, we will think about religion.

In this way, the man of business forfeits his eternal interests; he blunts the arrows of conviction by his worldly spirit, and promises of seeking his eternal welfare when he has secured his temporal, as though he were likely to secure his object better without his heavenly Father's blessing than with it. Thus the embarrassed put off repentance till their affairs are arranged; the poor till their families are grown up; the rich till nature is worn down to the dregs of life; the sick and aged, long accustomed to procrastinate, still dream on even to the brink of the grave, and all delay till death comes and summons them away. Alas! how do the early graves, and dying reproaches of multitudes, warn men of their folly! How do they unite with the Almighty to urge his gracious request, "Wilt thou not from this time cry unto me, My Father thou art the guide of my youth?"

From the Genius of Temperance.

RIMMER'S SPEECH.

At the Manchester Temperance Society's Tea Party.

We are much indebted to the politeness of the Editors of the "Old Countryman" for a scrap of the Manchester (Eng.) "Times" of June 16th, containing an interesting account of "a meeting of upward of 400 members and friends of the Manchester Temperance Society in the Exchange buildings, where they partook" of a beverage of tea instead of alcoholic drinks.—The several speeches are given; including some from Reverend Clergymen, &c. &c. but we pass them all for the present to give the following, which will be found highly instructive, as well as graphic and amusing. By the way, we could wish that Temperance meetings in this country, were oftener held on the plain republican plan, so common in Old England (!) in which the common laborer vies with the statesman, the jurist, and the prelate, in illustrating the benefits of the temperance reformation.

ROBERT RIMMER, a journeyman dyer in Salford, then addressed the company to the following effect:—Mr. Cheerman, and ladies and gentlemen: I have been as drunken a fellow as was ever known in Manchester or Salford. Before I knew of the temperance societies I was out of employment—I could get no work; and I was like a poor lost sheep, wandering about in the streets this day twelvemonths; and had it not been for the temperance societies, I should have been like a vagabond in the street yet. I was out of employment, I said not a master in our trade in the town would give me work. But there was a master silk-dyer who had started in the country, and I thought it would be a place where I was not known. I went and axed the master for a situation. He axed me what trade I was; and I said a silk dyer. He said, "Do you know any of our men?" I said

"Yes," and I told him the names of some of the men; but then I began to be rather frightened, for fear I should be found out. Then he went to inquire into my character, and when he had gone I thought to myself, my job's done. (Laughter.) He soon came back and said "We don't want any." I then went up to a man who had gone with me there and said, "I meet as well be a thief as a drunkard, I have found that out." This man said he had been at a temperate meeting in Campfield, and had heard some very good discourse from a gentleman from Eccles. I said, "What's the meaning of these temperance meeting?" and he told me that they were meetings of men who had refrained from ardent spirits. I said to him, "When is there another meeting?" and he said he could not tell me.—But as we were going up Salford he saw a bill on the wall, and he read it to me, for I could not read myself. But now I can read a bit. (Applause.) The bill said that the meeting was in Broughton-road on Tuesday next. I went to it and liked it very well. I attended the next meeting in Gravel-lane, and I liked that better; and the next meeting was in Bloom-street, and I liked that better still. The next meeting was in Canal st., Oldfield-road on the first of August last, and there I was convinced it was a good thing, and I signed the pledge, and prayed to God to keep me to it. (Cheers.) I thank God I did do so.—An old master of mine was the cheerman that next and he said to me, "Rimmer, if thou had taken my advice three years ago, thou would now have been worth one hundred pounds;" and I have found his words were true. Now I can draw my wages comfortably, and when I get the money I throw it into my wife's lap, because I know that she will lay it out to the best advantage. (Applause.) For twenty-six or twenty-seven years before I joined the Temperance Society, she was plagued with a drunken husband, and she has not had one moment's comfort only since I joined.—Before I joined I had neither tables nor cheers, nor any pots in the house; but now I have plenty of cheers and tables, and a good fat pig in the cote. (Laughter and applause.) I have left off drinking altogether, except a gill of beer at my meals which I send for to the Tom and Jerry shops.—Those Tom and Jerry shops, Sir, are a big nuisance: men are rolling about from them on Sabbath mornings, and they are worse places, Sir, you may depend than the gin-shops. (Laughter.) I thank God that Temperance Societies were raised in Manchester. Yesterday twelve month—no, *Whis-sun* tide is sooner this year, I think—but last *Whis-sun* Sunday but one, I was on Kersal Moor drunk, without shoes, coat, or hat. Yesterday me and my wife went arm in arm to Christ Church, and it was a blessed day to me. Who will say then there is no benefit in Temperance Societies? I thank God I have joined. I have now a good coat on my back, and I have the honor to say it is paid for. (Cheers and laughter.) Every thing I have in the house is paid for, and I am never without a shilling in my pocket. (Renewed cheering.) My Misses says and declares she never knew comfort in the house until I joined the Temperance Society, and she tells the neighbours she is sure she has got a new husband. (Laughter.) I pressed on her to come to the tea-party, for I said I shan't be comfortable there without thee; but she goes out, you see a washing for gentlemen and she said she could not come, but she said, I shall be quite comfortable when thou'rt out, for I shall know where thou art, and that thou wilt come home sober. (Cheers.) I will say this of her, there is not a better wife in the land. (Cheers and laughter.) I have served in the army for many years, but I would not take 10,000 pounds to part from the Temperance regiment. When my wife used to travel on the baggage-cart, the other women would say, 'come Mrs. Rimmer and take a glass of gin.' And my wife would never tak it, but she said it always starved her; and it does starve people, Sir, you may depend on it. (Loud laughter.) I think that the happiest meet of my life that I signed the pledge in Oldfield Road. I lost one of my lads about a month ago; he was drowned at Broughton Bridge. When I was a drunkard he used to get off to bed before I got home, for fear of me; but when I became a sober man he never would go

to bed till his father came home, he loved me so. (Hear, hear, and cheer.) I have another son, about 18 years of age; and a man *whot* works with me said to me one day, "What benefit hast thou, Rimmer, in the Temperance Society?" I said to him, "Ax our Charley, what benefit there is."—He said, "Well, Charley, is there any benefit in these Temperance Societies?" And Charley said, "Aye, I get more bread and cheese now." (Laughter.) I think to myself very often what can I do to make my wife amends for all my ill-usage to her. She has had the sours, and now she shall have the sweets. If God Almighty lets me live I will make her amends for the life I have led her for twenty-seven years.—I hope in a few weeks to keep her out of the washing tub—she has given notice to two or three places. (Cheers.) She now often says, "I never passed such a year since I was tied to thee." I read now in the spelling book and when she has done her work she gives me a lesson. I have found it is easier to engage a downy rect drinker than a moderate one. I am raising recruits. I have formed a section; and soon hope to get a division and even a company. There's a many folks have said that Rimmer often gets drunk now, and that they have seen me come rolling out of Jerry's shop; but I don't mind them, for they think they are doing Temperance Societies harm, but what they say is doing them good. The speaker after a few more remarks, retired from the platform amidst thunder of applause.

The company was afterward addressed by other individuals; and the proceedings closed about ten o'clock, a vote of thanks having been passed to Rimmer, for his beautifully graphic speech; and to Dr. Hull, for his kindness and courtesy in the chair.

A HORRID SCENE.

Buckingham Co., July 5, 1832.

Mr. Editor,—One of the most awful exhibitions of intemperance that my eyes ever beheld, has just occurred in this neighborhood—so true is that memorable saying—"Whatsoever a man soweth that shall he also reap."

The narrative is this. A Mr. ———, the victim of intemperance for the last eight or ten years, had become one of the grossest tyrants in his family, that the country afforded. It had been long thought that he would beat his heart-broken, and grief worn wife to death, for there was scarcely ever a time when he was intoxicated, (which was very often,) but she had to feel the weight of his iron arm, and seek shelter and protection in the house of some neighbor—as he became more intemperate, (which is the case with most whiskey drinkers,) he became more brutal in his family.—He had pursued a course of drinking; till all the finer feelings of the man were lost, and such principles as are the legitimate offspring of intemperance were implanted. On the 3d inst. he arose in the morning 'to follow' strong drink; and soon became furious, and commenced beating his defenceless wife and children; then to tearing clothes and breaking up his wares.—After beating his wife until her life was endangered, he told her that he intended to spend his life in the penitentiary; for he would on that day kill somebody, or somebody would kill him, or he would kill himself; his wife dropped on her knees to him, and begged him to kill no one, nor himself; for no person would hurt him—he ordered her from his presence, and said if she did not, he would sink her into hell: he drove her off into the woods with an infant in her arms, and her oldest daughter—he then sent his oldest sons into the field about some wheat, and told the other little children they might go away for an hour, and then return. He then took a gun well charged, it seems, and placed it on a brick, with the muzzle to the back part of his head, and with a stick that lay near his head, it is supposed he pushed the trigger. The contents went through his head, blowing off the fore part thereof. So soon as it was discovered, I was sent for, and got there before the blood ceased running—a justice of the peace was also sent for, who ordered him to be buried without farther proceedings, being fully satisfied that he was his own murderer.

This is the effect of strong drink; an immortal

being has precipitated his soul to the dreadful tribunal of God—and left a wife and eight children, in the most wretched condition; the greater part of whom must become chargeable to the country. I leave this for the reader to make further comments upon—reflect reader, and if you are a whiskey drinker, let it sound in your ears, louder than seven thunders, to drink no more.—*Religious Herald.*

THE SEPTUAGINT.

The celebrated Septuagint, or Greek version of the Old Testament, was made in the reign of Ptolemy Philadelphus, king of Egypt, who reigned about 235 years before Christ. Ptolemy, who was a monarch of great liberality and a munificent patron of learning, having erected a grand library at Alexandria, which he intended to enrich with all the curious and important works of antiquity, procured a translation into Greek of the *Pentateuch* or *Five books of Moses*. The translation was made from the most ancient copies that could be procured, and therefore some learned men have supposed this version to have been made from copies written in the Samaritan or old Hebrew character. It has generally obtained the name of the *Septuagint* or version of the LXX.; from a tradition that 70 or 72 interpreters were employed in this work, by order of the Jewish High Priest and Sanhedrim, or great council of the Jews, and who completed the translation in a singular and miraculous manner. But this traditory and fabulous account is now exploded, and a more probable account is that five learned and judicious men only were engaged in the translation, which was afterwards examined, approved, and allowed as a faithful version, by the 70 or 72 elders, who constituted the Alexandrian Sanhedrim. The other books of the Old Testament were translated at different times by different hands, as the necessity of the case demanded, or the Providence of God appointed; and being added to the book already translated, were comprehended in the general term *Septuagint* or *Septuagint version*. This version was used by the Hellenists Jews, (i. e. those who sojourned in the Grecian provinces, and spoke the Greek language,) from the time of its formation till about 100 years after the incarnation of our Lord, when they began to disuse it, and formed another for themselves. For, as this version grew into use among the Christians, it grew, out of credit with the Jews, and they being pressed in many particulars urged against them out of this version by the Christians, resolved to make a new one, that might better serve their purpose.—BENSON.

GAMBIER OBSERVER.

GAMBIER, FRIDAY, OCTOBER 5, 1832.

ECCLIESIASTICAL.

ORDINATIONS.—*New-Jersey.*—The Rev. Matthew H. Henderson, Rector elect of Trinity Church, Newark, was, on the 20th inst. admitted to the holy order of Priests, and instituted by the Rt. Rev. Dr. Ives, Bishop of North-Carolina, acting by request of the Standing Committee of New-Jersey, in the vacancy of the Episcopate of that Diocese, and the supposed absence of the Bishop of New-York on his visitation. The Rev. Drs. Milnor and M'Ilvaine, of New-York, the Rev. Mr. Holmes, of Orange, N. J., and the Rev. W. R. Whittingham, of New-York, were present, and joined in the imposition of hands.

Connecticut.—At a special ordination held at St. Michael's Church, Salem Bridge, the Rev. Thomas J. Davis was admitted to the holy order of Priests, by the Rt. Rev. Bishop Brownell.

New-Hampshire.—On Thursday morning last, was held an ordination in St. John's Church, in this town. Mr. Lucius M. Purdy, late of the General Theological Seminary of the Protestant Episcopal Church in New-York city, was admitted to the holy order of Deacons, by the Rt. Rev. Alexander V. Griswold.—*Churchman.*

Episcopal Acts.—*New-York.*—A correspondent, a zealous layman at the west, writes us under date of August 24, from Sherburne, Chenango Co.—“Our excellent Bishop visited this place on the 28th ult. agreeably to appointment, consecrated the church recently erected here, and administered the communion in the forenoon. In the afternoon 39 persons were confirmed. Eight of the clergy were present. The Bishop officiated on the day following (Sunday) at New Berlin, and confirmed about 30. On the evening of the same day he preached at Norwich. The Bishop was highly gratified with the prospects of the Church in this county. There will probably be seven organized Episcopal congregations in this county within a year, there being now five.”—*Epis. Watchman.*

Clerical Changes.—The Rev. H. V. D. Johns, late Rector

of St. Paul's Church, Rochester, N. Y., has accepted a call from the Vestry of All Saints' Church, Frederick, Md.—*N. Y. Gaz.*

PROPOSED MISSION TO PALESTINE.—The following communication has been received from India, by the editor of the *Index*.—*S. S. Jour.*

“We, the undersigned, desirous of contributing to the revival of true religion in those regions where our adorable Saviour and his apostles labored and suffered, agree to raise the sum of ten thousand dollars, in fifty shares of two hundred dollars each, for the permanent support of a Missionary to be sent by the American Baptist Board of Foreign Missions in the direction of Palestine, the particular field of labor to be determined by the Board. The money to be paid into the treasury of the Board, as soon as the sum is completed. (Signed by eight individuals, taking 12 shares.)

WRETCHEDNESS OF AFRICA.—It is impossible to turn our attention to Africa without emotions of a most painful nature. Thousands of its wretched inhabitants are enveloped in darkness, even a darkness which may be felt. They come into existence—they live—they range the deserts with aims only exceeding the brute creation in malignity—they sicken unsupported by the grace of the Gospel—they grapple with the tyrant Death; and fall victims to his power, uncheered by one ray of hope or one glimpse of future blessedness. The mind cannot dwell on such a combination of miseries without horror; nor can Christian sensibility believe the reality of their existence without calling forth every possible energy, for the relief and salvation of those who groan under their pressure.—*Wesleyan Report at Cape Town.*

SANDWICH ISLANDS.—*Call for tracts.*—A letter from the Mission at these Islands, under date of Oct. 1830, acknowledging the grant from the American Tract Society of 65,000 Tracts, printed at the Society's House in Hawaiiin says,

You will be pleased to know that nearly all the Tracts granted are already in the hands of the people; and so anxious have they been to obtain them, that they have been ready to give us, in return, whatever they have of this world's goods, to spare; such as firewood, fowls, eggs, all the various kinds of vegetables and fruits, sticks for fences, small jobs of labor, &c. &c. Could we throw such kind of articles into some markets of the world, and receive their value in money, we might dispose of ten thousand dollars worth of books every year. But there is no such market, and the people have little money, so that the real value to us of what they can pay is trifling.

The question then is, “*Shall the people go without books, while they are so eager to obtain them that they are ready to pay the staple commodities of the land for them, or shall they be supplied gratuitously?*”

We have ourselves printed 350 pages of Old Testament History, together with a Scripture Catechism of 200 pages. We print 10,000 copies of each, making an aggregate of 5,500,000 pages. Our Scripture Tracts we expect to continue until the Old Testament history is complete. We do not by any means consider 10,000 copies a full supply of any work, but it is as many as we are able in our present circumstances to print. All these Tracts I suppose are within the sphere of your printing. Now we wish to inquire distinctly what more you can do for us?

You would also be pleased to know something of the use to which your English Tracts is applied. At the two stations frequented by ships, viz.: Honolulu and Lahaina, there is considerable call for Tracts. The more serious class of the sailors generally know that we have them, and call and inquire for them; and we have exhausted our store. We have now very few Tracts on hand. The next season for ships will exhaust them all.

LONDON PEACE SOCIETY.—During the last year, this society sold and distributed 45,226 Tracts. The following resolutions were adopted, at the last anniversary:

—That the increased aversion to War, discovered by the Continental Nations, co-operating with a disposition to preserve Peace under difficult circumstances, and more particularly by England and France, calls for humble gratitude to that Almighty and Gracious Being who has promised to speak peace to the Heathen, and to make wars to cease unto the ends of the earth.

—That, as the Principles of Peace are identified with those of the Gospel, it is not less the privilege than the duty of the Christian, by his influence and example, to promote their reception in the world; whereby he will, under Divine Providence, be made instrumental toward establishing the Pacific Reign of the Messiah, when the will of God shall be done on earth as it is done in heaven.

GENERAL SUMMARY.

LITERARY.

LECTURES ON ULTRA UNIVERSALISM. By A. Wilson McClure. Boston: Peirce & Parker. 1832. pp. 59.

The only question in regard to these Lectures (a question which Universalist Editors and Ministers have long ago decided in the affirmative) is, whether it is proper to employ ridicule and satire for the purpose of exposing and running down what we conceive to be errors on the subject of religion. If this be proper, of all the errors which prevail around us we think Universalism presents the fairest mark; and of all the satirists with whom we are acquainted, Mr. M. has best succeeded in assailing it. In his first Lecture, he urges upon Universalists the great and important duty of putting an end to their mortal existence, and going as speedily as possible to glory. In the second, he weighs the question as to the sincerity of Universalists. In the third, he characterizes the preach-

ers of “the blessed doctrine.” And in the fourth, he ‘gathers up the fragments that remain, that nothing be lost.’ Those Universalists, who have so long been trying to make a jest of the truth, and all others who wish to enjoy a laugh at the expense of the abettors of a most monstrous and ridiculous as well as dangerous error, should not fail to procure and read these extraordinary Lectures.—*Spirit of the Pilgrims.*

A Commentary on the Epistle to the Romans, with a Translation and various Excursus. By Moses Stuart, Prof. of Sacred Literature in the Theol. Sem. at Andover. 8vo. pp. 576.

This long expected work has just been issued from the press of Messrs. Flagg & Gould, Andover. The student of the Bible will find it an invaluable help in the study of the very important, and in some respects difficult portion of the New Testament of which it treats. Prof. Stuart has gone into a very full, and we think, in the main, very satisfactory discussion of the more perplexing passages of the Epistle. To the 5th chapter he has devoted about 80 pages.—This work ought to find a place in the library of every clergyman in the land. *Boston Rec.*

The Columbian College.—The bill passed by Congress at the close of the session, granting \$25,000 worth of city lots for the benefit of this institution, received at once the signature of the President of the United States. The income which shall arise from this grant, is to constitute a permanent revenue towards supporting the faculty of the College.

The Board of Trustees at a meeting, the 28th ult. enacted, “That young ministers who shall enter the College, shall not be subject to charges for any thing, except the ordinary charges of the steward.” The charges of the steward for board, washing, fuel, lights, &c. are \$2 50 a week, or \$100 for the College year.—*Episcopal Rec.*

Illinois College.—Two hundred and fifty dollars were contributed last week in the Congregational societies of Lowell, in aid of this Institution at Jacksonville, Illinois.

Andover Theological Seminary.—The friends of this Institution will be gratified to learn that the Rev. Dr. Skinner, of Philadelphia, has been appointed Bartlet Professor of Sacred Rhetoric, by a unanimous vote of the Board of Trustees.—*Jour. of Humanity.*

College of Propaganda.—The Propaganda College contains 700 students of more than twenty different nations. Our Rt. Rev. and obliging correspondent informs us, that in 1828, assisting at an academical exhibition of that institution, on Sunday within the octave of the Epiphany, he heard addresses delivered by the students, in twenty-nine different languages, both ancient and modern.

A PERILOUS SITUATION.—A correspondent of the Rochester Observer relates the following account of a wonderful escape from almost certain destruction:

Mr. Editor:—I had just arrived at the Falls of Niagara on Monday of last week, when a canal boat was discovered to be floating down in the centre, probably two miles above the cataract. It was soon discovered that there were persons on board, who gave evidence of distress and alarm. The facts, as obtained by the writer from two of the persons on board, were very nearly as follows:

The boat belonged to the Welland Canal, and received freights from the Canada shore, two or three miles above the falls, and was towed up by a horse on the shore. The master of the boat, Capt. Coon, was sick on board, and entirely unable to take charge of her. The management was entrusted to another man, a boy of 17 years old, and a young woman of the same age. From some deficiency in attaching the tow-rope to the horse it gave way, when the boat was about three miles above the falls.

They soon discovered that they were not only floating fast from the shore, but rapidly downwards. They could not reach bottom with their setting poles, and had no means of making a successful effort to reach the shore. Consternation seized the crew as they saw on the one hand the American shore, at the distance of two miles, and on the other the Canada shore, at the distance of one mile, fast receding; and a mile and a half below they saw rising the smoke of the dreadful cataract, which they of one accord had now concluded would form their common grave.

All was excitement,—nothing was done or could be done with hopes of success; till at last the man, the only efficient hand in the management of the boat, concluded to make one exertion to save himself—plunged overboard and swam for the Canada shore, one mile distant, taking a diagonal course downwards, hoping to land above the falls. He was discovered from the shore, and at the great risk of the discoverer was taken from the river, just at the breaking of the water. After he left the boat, the boy and the young woman concluded to make one more effort, which they did by raising a sail, hoping that the almost imperceptible breeze might float them so far towards the American shore, as to land them on Goat Island.

Their mast consisted of their setting poles set into the stove pipe, to which they attached blankets for sails. They floated so far towards the American shore that they were taken from the boat by six men who ventured in a small boat to their relief, although they were so near the falls that the water had become very rough. The boat passed on the American side of Goat Island on the rocks, in the rapids just above the falls where it remained when the writer left, on Wednesday.

The whole circumstances as related by the young man are most deeply interesting and affecting, and although too deeply affected when he told the story the next day, to give a connected chain of the event, yet he manifested during the transaction, a presence of mind in erecting sails, closing windows, &c., which would have been creditable to riper years, and no doubt saved them from the destruction that awaited them below.

The boat had a horse on board, which they forced overboard during the time of their greatest peril, hoping he would reach

the Canada shore; but the poor animal made his grave in the vortex below.

Boston and Sandwich Glass Company.—The Barnstable Journal furnishes the following facts concerning that industrious and highly respectable portion of the citizens of Sandwich, Mass. employed by the Glass Company.—*Jour. of Hum.*

"This establishment employs and supports over one quarter of the population of Sandwich. Of the workmen, ninety-six are heads of families. Twenty-eight of them are members of religious societies, including Methodist, Calvinist, and Unitarians, the only denominations within the vicinity of the factory, except the Catholic Church. To one of these societies they furnish all the teachers (say five) to their Sunday School. To another of these societies they furnish five out of seven.—To another two is furnished. Two-thirds of the funds to support the several schools are paid by them and also for the support of the clergymen for the three denominations above named, full one-half is voluntarily raised and paid by the workmen.

Their taxes are duly paid, and while they contribute to support the poor of the town, none from the establishment have needed assistance from the town, but they have always supported their own poor, even when some of their sick have been "native born citizens of Sandwich." They have erected two houses of public worship, a large school-house where a school is kept through the year, and the only public school in town that is kept over four months in a year.

Besides this, it is said that no ardent spirit has been admitted within the factory for the last four years. There is not one man attached to the factory, glass-blowers or others, that is an habitual drunkard. Nearly 200 men and boys are constantly employed; two-thirds of whom are Americans, and nearly one-half of them born in Sandwich or its immediate vicinity.

BENEFITS OF TEMPERANCE.—The following letter is from a gentleman resident at Albany, and the facts stated can be relied on as correct.—*Rochester Observer.*

Albany, August 21, 1832.—Of the five thousand Members of Temperance Societies in this city, only one is known to have died with Cholera.—This man neglected the premonitory symptoms, till he was past relief. One young man, a member of a Temperance Society in Uta, but residing here, died with the cholera it is true; but his death was caused by eating pine-apples, immediately after taking medicine, as was noticed in the papers at the time. There may have been other cases of death among the members of Temperance Societies, but I have not been able to learn of any, and I have made diligent inquiry. And the following facts are interesting, inasmuch as they go to show the good effects of total abstinence from ardent spirits, and of regular employment, when the cholera is raging. A contractor who is digging down the clay banks near the city, and who has from 60 to 70 men in his employ, permits no ardent spirits to be used by any of them. Not a single case of the cholera has occurred among these sixty or seventy, or among their families.

A very large building is being erected on the corner of Beaver and Green-streets, on which from 50 to 60 men have been employed several months—say since April. No ardent spirits is permitted to any, and but one has died of the cholera, and he would obtain liquor and drink it at home.

Messrs. Packer, Prentiss & Co., cap manufacturers, employ from 500 to 600 persons of both sexes, and no ardent spirits is used by any, and not a single case of cholera has occurred among the whole.

The City Hall, one of the most elegant structures in the state, has been built thus far, and is nearly completed, without any ardent spirit being used; and what is worthy of notice, not an accident has occurred, and not one of the men employed have had the cholera.

Good Employment.—The city of Boston has established a colony for drunkards; and perhaps some hint may be taken from the proceedings for the regulating of the tipsy race in Philadelphia. We take the following from the Boston Advocate.—*U. S. Gaz.*

Street Drunkards.—The Board of Aldermen have appointed John McNarr and Hezekiah Eail for the Middle District, John Chester for the Northern District, Tho. Hunting and John Rupp for the Southern District, to apprehend street vagrants found in the city.

Transportation of Drunkards.—About 60 men and 40 females, from the streets and the House of Correction, have been conveyed to Fort Warren, a fine healthy situation, where they are usually employed in fitting up the Barracks for a House of Correction. The men are set to work, as soon as they can stagger under a load of bricks, and have plenty of food and water. Every drunkard who loses his senses in reeling from a grog shop, will find himself, when he wakes up, carrying a brick hod at Fort Warren.

Temperance.—The "Messenger of the German Reformed Church" refers to Dr. Rush's essay on the use of spirituous liquors, published in the American Museum, in 1788, as the first successful effort made in this country to induce the abandonment of spirituous drink. That essay was very generally republished by newspapers, and several societies and families at the time determined to abandon the practice altogether.—For the origin of temperance societies "we are, therefore, indebted to Dr. Rush, while we have another evidence of his claims to the character of a philanthropist."

Honorable Sympathy.—The National Intelligencer publishes a list of the names of several benevolent residents of Washington, who are personally active in ministering to the sick at the Cholera Hospital there. This true Christian charity, honorable in the highest degree to those who, as actual citizens of the republic, have a common interest with their fellow citizens in affliction and suffering, becomes more admirable when,

as in the list before us, we see it exercised by a foreign functionary. Baron Stachelberg, the Charge d'Affaires from Sweden, is mentioned among those most zealous in this holy work.

Revenue of Boston.—The duties secured on merchandise, during the first six months of 1831, was \$2,143,586 69.

First quarter, 1832,	-	-	1,336,196 05
Second do. do.	-	-	1,310,934 00

\$2,647,130 05

Showing an increase over the first six months of last year, of \$503,543 36. The revenue last year was greater than it ever was since the government was established.—*Post.*

Returns from 78 out of the 83 counties of Kentucky show that there are in that State at least 87,000 children who go to no school, and 51,000 who attend some. The venerable Mr. Blythe, of Lexington, proposes in the Western Luminary that itinerant schoolmasters should be employed at the public expense, each of whom should teach for two hours daily, at three different points, at the distance of four miles from each other.

Infant Schools.—There are now in the United Kingdom, more than 10,000 schools, more than 100,000 teachers, and more than 1,000,000 children, gathered from the streets and lanes, within the pale of these valuable institutions.

American Sunday School Union.—The Board of Managers have recognized 47 new auxiliaries, from June 12th to August 28th. Of these 14 are in Ohio, 14 in Virginia, 6 in Indiana, and 3 in Kentucky.

According to the last census, the number of deaf and dumb in the United States was 5,366, and of the blind, 5,444.

The Drunkard's Fate.—Fifteen hundred drunkards have gone to their graves in New-York within a month.

Mouse Hunt.—A number of boys and men turned out on Saturday, the 25th of August, eleven on a side, in the township of Troy, Bedford county, Pa. for a mouse hunt—and after counting their killed, they found five thousand and eight slain in the battle, principally of the meadow mole or mouse, and although the slaughter was great, yet there appears to be millions remaining.—*Phila. Sat. Eve. Post.*

A beautiful service of plate has been presented by the different Insurance Companies of New-Orleans, to Capt. Tattall, of the U. S. schooner Grampus, complimentary to his service in giving protection to the commerce of the Bay of Mexico.

There are 133 journals in South America, 25 of which are published in the Brazils. The advertisements in these papers form the most curious parts of their contents. If a gentleman should fail to accept an invitation to visit a friend, he is sure to be reminded of his neglect by a notice in the *Sun* or the *Star*.

School Lands in Ohio.—The number of acres of land set apart for schools within Ohio, including the Salt Reserves, which have been mostly sold, and the avails appropriated for common schools, is about 676,000, estimated value, \$1,200,000.

The Branch Bank of the United States at New-York, has made a donation of \$500 for the suffering poor of that city. The President, Cashier and Directors have contributed \$200 besides for the same.

The notorious Wm. Jackson died on Wednesday 16th inst. at Sing Sing State Prison, of dropsy. He is the same individual who some time since cut off one of his legs, to procure an exemption from labor.

FOREIGN.

Funeral of the Duke of Reichstadt.—This ceremony was performed with great pomp at Vienna, on the 24th of July. The heart was deposited in the Loretto chapel of the church of the Augustines, and the intestine's at St. Stephen's. The body was laid in the imperial family vault in the Capuchin church of the palace. The court went in mourning for six weeks. The crowd to see the body lie in state was so great that thousands could not get admittance into the chapel.

The *Sovereign* arrived at New-York from London, with evening papers of August 15.

According to an Edinburgh paper of the 11th, Sir Walter Scott was then suffering severely; and had shown no symptoms of change, either for better or for worse, during several days past.

According to the Morning Chronicle of the 13th, Parliament was to be prorogued on the 16th, and doubts are expressed whether or not another session will be called before dissolution and a new election under the Reform Bill.

O'Connell has addressed a letter to the Irish Political Union, calling on them to aid him in procuring the impeachment of Lord Anglesea, Mr. Stansley, and Mr. Blackburne, the Lord Lieutenant, the Secretary, and the Attorney General of Ireland. He ends by saying:

"I conclude with this declaration of my own personal intentions. First, I am determined never again voluntarily to pay tithes. Second, I am determined never again voluntarily to pay vestry cess. Third, I am determined never to buy one single article sold for tithes or vestry cess. Such are my three individual resolutions; let every other man act as he pleases. I have made up my mind to this course. I will not oppose the law, let it take its course; but I decline paying to, or buying from, tithe proctors."

Don Pedro of Portugal at the latest dates, was yet at Oporto, and apparently not likely to succeed, without aid from France or England; and this he seems to have not much chance of procuring.

The London Courier declares the dispute between Holland and Belgium to be in a fair way for settlement; the Dutch King having agreed to the main articles of the proposed arrangement.

Constantinople, July 23.—On the 21st instant the Porte received the disastrous news of the total defeat of the grand army sent against Mahomet Ali Pacha. It is said it took place near Tripoli, in Syria; that the Sultan's army was completely defeated, and those that escaped went over to Ibrahim Pacha's army. It was also reported that the Sultan's fleet had been defeated by the Egyptian fleet, and that the great Turkish vessel of 140 guns, had been taken, and that very few others had escaped, and had returned to the Dardanelles.

It appears that the new boundary line for Greece, which has been considered so advantageous, was obtained from the Grand Seigneur, at the price of 50,000,000 of Turkish piasters, which are to be deducted from the sum which he had undertaken to pay to Russia.

English Politics.—The following is the scheme for future reform, as laid down in one of the most able and popular periodicals in London—the July number of the Monthly Magazine. After declaring that the Crown lands, Corporation and Church property, &c. must be sold, and the proceeds applied to the extinguishment of the National Debt, the article proceeds:—"We also propose the sale of the Scottish crown and regalia, now deposited in a chest of Holyrood Palace, only to be stolen or destroyed by fire. In the altered condition of national feeling in Scotland, no resistance would be made to the measure, for the feudal motives for preserving these emblems of sovereignty are long ago forgotten, and our policy now is not to consult the prejudices of the Highland chiefs, but to give bread to the Paisley weavers. Holyrood House itself may also be sold, with many other uninhabited palaces and royal castles in various parts of the kingdom.

Viewed together, these sums are as follows:—

Crown lands,	-	-	17,000,000
Corporation property,	-	-	100,000,000
Church property,	-	-	60,000,000
Decayed charities,	-	-	25,000,000
Greenwich Hospital,	-	-	20,000,000
Chelsea Hospital,	-	-	
Scottish regalia,	-	-	10,000,000
Holyrood house, &c. }	-	-	

£232,000,000

Thus it is apparent that one-third portion of the National Debt may, in a single session of Parliament, be made to disappear, if the slightest vigor be displayed, and this fact be properly understood, that small measures and nibbling retrenchments will no longer satisfy the nation."

The writer then proceeds to his plan of retrenchment, and insists that the army for guarding Great Britain and Ireland, must be reduced to 10,000 men—that all the cavalry must be broken up as useless—the whole corps of marines be disbanded, and that such colonies as cannot protect themselves "are unworthy of preservation, and should at once be disavowed as a dead weight from the crown." In this way it is made to appear that 26 millions of taxes may be annually saved.—*Quebec Gazette.*

MURDEROUS PROJECT DEFEATED.—On Wednesday se'night, a box addressed to Alexander Galloway, Esq., banker, Airdrie, was left in the quarters of one of the carriers to this place in Glasgow, and as a matter of course, was regularly delivered to the gentleman to whom it was addressed the following morning. In expectation of some letter arriving to explain the nature of its contents, Mr. Galloway allowed the box to remain for several days in his office, without attempting to open it; but no such explanation appearing to be forthcoming, he was induced to examine it cautiously, and by turning it upside down, discovered several particles of gunpowder dropping out. This exciting his worst suspicions, he determined on being doubly circumspect in his future precautions with regard to opening the box. Accordingly, he despatched it to a founder's in the neighborhood, with instructions to open it; which being done, by breaking the lid thereof in the centre, a discovery was made which must have excited horror in the most callous breast. The box was very strong, about a foot in length, six or seven inches in breadth and in depth, contained some four pounds of gunpowder, mixed with turpentine, a quantity of tow in the centre thereof, and a small phial containing phosphorus and water. The internal mechanism of the box was of the most murderous and fiendish description, and was evidently intended for the most diabolical purposes. We confess ourselves unequal to the task of explaining fully the minutiae of this contrivance, but so far as we are able to judge of it from a slight examination, not a doubt remained as to the ingenuity of the project, and the dreadful results that must have followed any attempt at opening it in the ordinary way. Several wire springs, suspending the phial of phosphorus, were ingeniously fixed to the inner extremes of the box, connected with strong cords attached to the lid, and these again by screw nails to the bottom, so that by opening the lid in the usual manner the cords operated on the wires, and instantly broke the phial containing the phosphorus, so as to ignite in a moment the other combustibles already mentioned, and produce the dreadful consequences contemplated by the villainous projector.—*Glasgow Free Press.*

Consumption of Wheat.—The annual consumption of wheat in the United Kingdom has been estimated at 12,000,000 quarters; and that of other grain at 36,000,000 quarters, making together 48,000,000, of which not one-twentieth part has during any year, been imported, and, in general, a far less proportionate quantity. The daily consumption of wheat in the United Kingdom may be taken at 36,000, and of all other grain at 108,000 qrs. making together 144,000 quarters a day.

The Society of Friends have presented the Anti-Slavery Society with a donation of one thousand pounds, from "a subscription raised to aid in promoting the total abolition of the slave trade and slavery."—*London paper.*

It is thirteen hundred years since the first house in Edinburgh was built; Glasgow is of an equal antiquity.

POETRY.

From the London New Monthly Magazine.

THE DYING GIRL'S LAMENT.

BY MRS. C. GORE.

Why does my mother steal away
To hide her struggling tears?
Her trembling touch betrays unchecked
The secret of her fears;
My father gazes on my face
With yearning, earnest eye,—
And yet there's none among them all
To tell me I must die.

My little sisters press around
My sleepless couch, and bring
With eager hands, their garden gift,
The first sweet buds of spring!
I wish they'd lay me where those flowers
Might lure them to my bed,
When other springs and summers bloom,
And I am with the dead.

The sunshine quivers on my cheek,
Glitt'ring, and gay, and fair,
As if it knew my hand too weak
To shade me from its glare!
How soon 'twill fall unheeded on
This death-dew'd glassy eye!
Why do they fear to tell me so?
I know that I must die!

The summer wind breathes softly through
My lone, still, dreary room,
A lonelier and a stiller one
Awaits me in the tomb!
But no soft breeze will whisper there,
No mother hold my head;
It is a fearful thing to be
A dweller with the dead!

Eve after eve, the sun prolongs
His hour of parting light,
And seems to make my farewell hours
Too fair, too heavenly bright!
I know the loveliness of earth,
I love the evening sky,
And yet I should not murmur, if
They told me I must die.

My playmates turn aside their heads
When parting with me now,
The nurse that tended me a babe
Now soothes my aching brow.
Ah! why are those sweet cradle-hours
Of joy and fondling fled?
Not even my parents' kisses now
Could keep me from the dead.

Our pastor kneels beside me oft,
And talks to me of heaven,
But with a holier vision still
My soul in dreams hath striven:
I've seen a beckoning hand that called
My faltering steps on high;
I've heard a voice that, trumpet-tongued,
Bade me prepare to die!

They whisper!—Hark!—what stifling sobs
Burst from my mother's breast!
They should not grieve that one so young
Is hastening home to rest.
My father bends with warning voice,
Oh! that his words were said!
If I should tremble now, he'd weep
When I am with the dead.

He clasps me in his struggling arms,
He strives to speak—in vain!
Ah! whence this bitter anguish?—God
Be with me in my pain!
Sisters, draw nearer!—Mother, raise
My head!—One kiss!—Reply—
I see ye not,—I feel ye not,—
Say! is not *this* to die?

MISCELLANY.

AMERICAN COLONIZATION SOCIETY.—Funds.—The income of the Society has been generally increasing since its formation, though it never has received assistance from the Treasury of the general Government. The amount of donations from 1821 to 1828, inclusive, was between \$82,000 and \$83,000. In 1829, \$20,295 61. In 1830, \$27,209 39. In 1831, more than \$32,000.

Resolutions of State Legislatures.—Resolutions, approving the object of the Society have been passed in the Legislatures of the following States, viz:—New-Hampshire, Vermont, Massachusetts, Connecticut, New-Jersey, Pennsylvania, Maryland, Virginia, Georgia, Tennessee, Kentucky, Ohio, and Indiana. And most of them have recommended the Society to the patronage of the National Government.

Views of distinguished men.—A large number of men, of distinguished eminence, in various parts of the Union, have warmly espoused the cause of the Society.

Auxiliary Societies.—Auxiliary Societies have been organized in the following States, viz:—Maine New-Hampshire, Massachusetts, Connecticut, Vermont, New-York, New-Jersey, Pennsylvania, Maryland, Virginia, North Carolina, Alabama, Tennessee, Kentucky, Ohio, and Indiana. There are

numerous other Societies, of less extent, between 200 and 300 in all.

Resources.—The Colonists have all the domestic animals of this country and raise a great variety of tropical fruits and vegetables. They are turning their attention to the cultivation of coffee. There are two descriptions of this plant indigenous; one is a shrub, the same probably as that of Moeha, but yielding a superior flavor. The other is much larger, and often attains the height of 40 feet. Cotton, the sugar cane and the indigo plant, may be easily raised.

Extent of the Colony and fertility of the Soil.—The country called Liberia, extends along the coast one hundred and fifty to three hundred miles, and reaches indefinitely, into the interior. It is watered by several rivers, some of which, are of considerable size. The soil is *extremely fertile*, and abounds in all the productions of tropical climates.

Commercial Advantages.—By the position of the colony, great commercial advantages are enjoyed. It is the central point in a long extent of sea-coast, and relations of trade may be established between it and the interior. Millsburg, situated twenty-five miles north-east of Monrovia, having several navigable streams, may easily be made the medium of commerce between the interior towns and the coast. The harbor of Monrovia is formed by the mouth of the river Monserado, and is convenient for vessels of moderate size.

Commerce.—The Colonists are actively engaged in trade, disposing of goods supplied by this country, and England, for dye woods, ivory, hides, gold, palm oil, and rice, which they purchase by barter from the natives. The nett profits on the two articles of wood and ivory, passing through the hands of the settlers, from January 1st, 1826, to June 15th, 1826, was \$30,785. In 1829, the exports of African products, amounted to \$60,000. In 1831, forty-six vessels, twenty-one of which were American, visited the Colony in the course of the year, and the amount of exports, was \$68,911.

Climate and Health.—The natives on that part of the coast, are remarkably healthy. So are the acclimated emigrants. When once acclimated, Africa proves a more congenial climate to the man of color, than any portion of the U. States. There he enjoys a greater immunity from disease. The proportion of deaths is less than in Baltimore, Philadelphia or New-York.

It was to be expected, that during the early years of the colony, many deaths would occur for want of suitable houses; on account of the fatigue and danger to which they were necessarily exposed; and more particularly in consequence of their irregular modes of life, which were at that time unavoidable. Those days, however, are past.

For the last five years, not one person in forty, from the middle and Southern States, has died from change of climate. The effect is more severely felt by those from the Northern States, or from mountainous parts of the middle States; but experience has proved that, with ordinary prudence, no danger is to be apprehended even by persons from those places, who are sober and have no radical defects of constitution.

Government.—The present form of Government, was established in August 1824. It was submitted to the assembled Colonists, and by them unanimously adopted.

A court of justice has been established, composed of the agent, and two judges chosen from among the colonists. This court exercises jurisdiction over the whole colony. It assembles monthly at Monrovia. The crimes usually brought before it, are thefts committed most commonly by the natives admitted within the colonial jurisdiction. *No crime of a capital nature, has as yet been committed in the Colony.*

The Board of Managers of the Society appoint the Colonial Agent, who is a white man, all the other officers are men of color, the most important of which, are elected annually by the colonists. The government is in great measure Republican, and designed expressly to prepare the colonists ably and successfully to govern themselves.

Literary Advantages.—The subject of education has ever been one of primary importance with the Colonization Society, and its interests have been promoted as far as circumstances would permit. In 1830, the Board of Managers determined to establish permanent schools in the towns of Monrovia, Caldwell, and Millsburg. They adopted a thorough system of instruction, which is now in successful operation. There are also two female schools, one of which was established by the liberality of a lady of Philadelphia, who sent out the necessary books and a teacher.

Religious state of the Colony.—Much is done to promote the cause of religion in the Colony. There are three churches, a Methodist, Baptist, and Presbyterian. Divine service is regularly attended in them on the Sabbath, and on Tuesday and Thursday evenings. In these societies Sabbath-schools have been established, to which all their most promising young men have attached themselves, either as teachers or scholars. Bibles and Tracts have been sent to the Colony for a Sabbath-school Library. A gentleman in Baltimore, the last year, gave \$200 for this specific object. Several young men of color in the United States are preparing to go to Liberia as ministers of the Gospel.

Captain Abels, who visited the colony in 1831, and who spent thirteen days at Monrovia, says: "My expectations were more than realized. I saw no intemperance, nor did I hear a profane word uttered by any one. Being a minister of the Gospel, I preached both in the Methodist and Baptist churches, to full and attentive congregations of from four to five hundred persons each. I know of no place where the Sabbath seems to be more respected than in Monrovia."

"We have here," says the colonial agent, "among our recaptured Africans many who, on their arrival here, were scarcely a remove from the native tribes around us, in point of civilization, but who are at present as pious and devoted servants of Christ as you will find in any community. Their walk and conversation afford an example worthy of imitation. They have a house for public worship, and Sabbath-schools,

which are well attended. Their church is regularly supplied every Sabbath by some one of our clergy. As to the morals of the colonists, I consider them much better than those of the people in the U. States; that is, you may take an equal number of inhabitants from any section of the Union, and you will find more drunkards, more profane swearers and Sabbath-breakers, than in Liberia."

DR. FRANKLIN ON CONFEDERATION.—The confederation of the states, while on the carpet before the old congress, was strenuously opposed by the smaller states, under the apprehension that they would be swallowed up by the larger ones. We were long engaged in the discussion; it produced great heats, much ill humor and intemperate declarations from some members. Dr. Franklin at length brought the debate to a close with one of his little apoloques. He observed that "at the time of the union of England and Scotland, the Duke of Argyle was most violently opposed to that measure, and among other things predicted, that as the whale had swallowed Jonah, so Scotland would be swallowed by England. However, (said the Doctor) when Lord Bute came into the government, he soon brought into its administration so many of his countrymen, that it was found in the event that Jonah swallowed the whale." This little story produced a general laugh, restored good humor, and the article of difficulty was passed.

It is an observation of the late Lord Bishop of Landaff, that there are but two kinds of men who succeed as public characters; men of no principle, but of great talent, and men of no talent but of one principle, that of obedience to their superiors. In fact there will never be a deficiency of this second class; persons who like Doddington, have no higher ambition than that of sailing in the wake of a man of first rate abilities. "I told the Duke of Newcastle, (says he, in the account he gave of himself in his Diary,) that it must end one way or the other, and must not remain as it was; for I was determined to make some sort of figure in life. I earnestly wished it might be under his protection, but if that could not be, I must make some figure; what it would be I could not determine yet, I must look around me a little and consult my friends, but some figure I was resolved to make." Indeed, it is lamentable to think what a gulf of impracticability must ever separate men of principle, whom offices *want*, from men of no principle who *want* offices. Those who would conscientiously employ power for the good of others deserve it, but do not desire it; and those who could employ it for the good of themselves desire it, but do not deserve it.—*Lacon.*

Sir Walter Scott meeting an Irish beggar in the street, who importuned him for sixpence, the 'great unknown' not having one, gave him a shilling, saying with a laugh, "Mind, now, sir, you owe me a sixpence." "Och, sure enough," said the beggar, "and God grant you may live till I pay you."

"As quick as lightning," is a phrase which has been usually thought to designate the *ne plus ultra* of velocity more correctly than any other. A New-York editor improves upon it by adding the phrase, "as quick as a streak of greased lightning!" *Jour. of Humanity.*

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LEWIS DYER.

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